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JULY

1913

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PLEASE NOTE!

WE are obliged to make a change in our place of publication, and possibly in our business headquarters, the first of September. This means no change in editorship or in policy, but a change which will better meet the convenience and satisfaction of all our subscribers, we are sure.

Because of this change we find it impossible to issue our next number on time, or in satisfactory shape, if we hold to our regular date. We propose, therefore, to issue our August and September numbers together in an enlarged number, appearing September first. Our annual index and title page for binding will appear with this issue.

The Publishers

The Unitarian Advance

Formerly The Unitarian. Established 1906

VOLUME III [NEW SERIES] JULY 1913. NUMBER 11

WE LIKE the sound of the program of "graduating parts" delivered at the ninety-first annual exercises of the Yale Divinity School. "The Appeal of the Ministry;" "The Spirit of Modern Theology;" "The Church and the Social Dynamic;" "The New Age and the New Bible:"—these were what the graduating students talked about, while the Commencement address given by one of the professors had for its topic, "The Challenge Presented to the Preacher by the Modern Mind." We have no record as to what any one said as to any of these themes, but this insistent sense of modernity in religious faith and work, an eagerness not to hark back to ancient tradition but give frank question to present-day problems is very significant of what is going on in this stronghold of New England Congregationalism. We suspect that the graduating theses of ninety-one years ago had a somewhat different sound!

THE DEATH of Prof. Charles A. Briggs of Union Theological Seminary calls back to vivid memory the hot contest waged over his "alarming heresies," some twenty years ago, when he finally left the Presbyterian church for Episcopacy because of the fierce opposition to his views in the former body. But he did not leave Union Theological Seminary; and that institution has been more or less involved in the controversy he provoked, ever since. It broke out with significant bitterness at the Presbyterian Assembly held at Atlanta last month, where the professors of that school were rancorously denounced for teaching the "philosophy of the Hindoos" in place of the gospel of Christ. Union Theological Seminary has a certain advantage of position. It is an independent institution, not itself seeking alliance with any denomination. The question of its relations with the Presbyterian church is none of its raising. Its traditions are of course staunchly Presbyterian. More of its students enter the Presbyterian ministry than that of any other body, though the Methodists are not far behind. Now and then a Unitarian minister comes through its doors,—and is none the worse for it. And it is fair to say that graduates of Union, whatever ministry they enter, generally give good account of themselves, as men of power and men of vision,—and preeminently men of today. We suspect that there is where the trouble lies,—from the "old-school" Presbyterian point of view.

BUT WE DO not blame Presbyterians of the old-school for making a fuss about it. Perhaps they ought to make more of a fuss about it than they do,—and keep it up until things are settled. For the issue involved is fateful for all that "old-school theology" in all the denominations involves. The issue is the "inerrancy of God's Holy Word" —none other. Either the Bible is explicitly, word for word, and statement for statement, the infallible oracle of God's eternal truth,—or it is not. If it is, the whole contention of the "old-school" theologians is right; and Union Seminary is wrong, and Andover is wrong, and Yale is wrong, with the whole tendency of "liberal" Orthodoxy. No question about it. Inerrant, literally inspired Scripture means all that the old-time Calvinism meant, as Edwards and Parks and Lyman Beecher

preached it. It means pretty much what Billy Sunday preaches, when he is at his worst. "Liberal Orthodoxy" is possible only with a new interpretation of the inspiration of Scripture; which fundamentally means the surrender of the doctrine of infallibility; and which practically means the acceptance to greater or less degree of the teaching of the Higher Criticism. As a matter of fact, liberal Orthodoxy goes hand in hand with the Higher Criticism, and the Seminaries that are under suspicion for heresy and the "substitution of Hindoo philosophy for the gospel of Christ" are the schools whose "Departments of Sacred Scripture" are in the hands of the friends of the Higher Criticism.

OF COURSE the "Higher Criticism" is loaded with mischief for all old-time orthodoxy. One may begin with it ever so timidly; one may resolve to go with it only a very little way; one may insist that "Higher Criticism" was all right for Pentateuch and Prophets but it shall be safe-guarded not to steal away the warranties of Our Blessed Lord; one may start out with determination that the Higher Criticism shall simply help one unload the things "one does not like" in the Bible, and leave untouched the things one "wants to believe." But once the nose of the camel is admitted into the door of the tent, the whole camel is sure sooner or later to be domiciled therein. For the postulates of the Higher Criticism permit of no half-way scholarship. The defenders of the ancient theology know what they are about when they wage relentless war against the heresy. There is nothing involved in the essential and complete gospel of modern Unitarianism which is not sequent to the issue of the Higher Criticism. For the Higher Criticism means "the rule of reason" in religion; it means the final authority of living human experience in terms of reason, conscience and heart's intuition, as over against the authority of stratified tradition, as the basis of all religious faith. Whatever lies between the old-time Calvinism and modern Unitarianism,—*is essential Unitarianism in the process of self-discovery.* But then, *essential Unitarianism* is a good deal bigger thing than the religious fellowship that now bears that name; and we who call ourselves Unitarians are sometimes far outside our own shrine's Holy of Holies!

DOES THE END justify the means in religion? "Certainly not," every true Protestant says, crying out against what it has always persisted in believing (perhaps erroniously) to be the cardinal evil of Jesuitical casuistry. Of course the end does not justify the means,—unless the means happens to be Billy Sunday, and revivalists of his type. There is sinster significance in the argument too often put up in defence of this "providentially successful" pest of evangelism which is now at work in our western cities. "We admit that Sunday is vulgar, coarse and blasphemous in his manner of utterance; we acknowledge that his methods include sensational tricks which no self-respecting home-pastor would descend to for a moment; we cannot deny that an unblushing and unshrinking commercialism of the worst sort attends all his undertakings, and the money-equation bulks large in all his "advance-bookings;" we regret that a spirit of mad intolerance and gloating passion of vindictiveness characterises his denunciations of those disagreeing with him, so that he is never 'happier' in oratory than when hurling heretics, (i. e. Darwin, Spencer, Parker, Channing, all Unitarians, Evolutionists, and especially all Higher Critics) into hell; his glee in their cataloguing is as the glee of Satan himself counting the inrush of new business; we admit the cheapness, vulgarity

and unchristliness of all this,—but we beg you to note that Billy Sunday delivers the goods; he puts things over; he brings sinners to Christ; he shuts up saloons and drives vice out of the city, and even wins Police commissioners over to the Kingdom: what more can you ask? 'By their fruits ye shall know them,' says Scripture; and what is that but another way of saying that "the end justifies the means?"

BUT DOES the end justify the means after all, in the Church of God? Surely *The Congregationalist* has done a notable service to the whole religious world by opening its columns for the last few weeks to a very frank discussion of the "Billy Sunday Methods." Most valuable in this discussion is a letter from Dr. Washington Gladden of Columbus Ohio, who speaks with unequivocating sternness in disapproval of the revivalist's work. We publish elsewhere some extracts from his letter. But the nub of the whole matter is well put by another clergyman who says: "No criticisms are made of his results that are not pertinent to the work of all the other professional evangelists." Sooner or later the churches will wake up to a loathing realization of the vicious principle of "professional soul-saving." It is a form of graft as notoriously corrupt, though working in the church, as are some forms of graft that disgrace political affairs. It has almost inevitably been attended by unblushing pecuniary greed, and the methods almost invariably used have been those of meretricious sensationalism. The end cannot justify such means,—because the ends themselves are tainted. It is a sad confession for religion to make, that "providentially" such instruments can be used for the glory of God, and the Kingdom of Righteousness be thus prospered.

WE PUBLISED in our April number a vigorous article by our lusty apostle at Winnipeg, on "The Hindered God;" and we have "heard more" from our readers about that article than from almost anything else we have published for some time. In another place we publish one reader's honest difference of opinion, well-expressed and to the point. We do not care to enter into the issues involved, in our editorial capacity, but, there is no escaping the realization that the issue involved is one very much in the air and one likely to play no small part in the theological thinking of the present century. A few years ago, the "Absolute God," the "Infinite Cause of all that is," the "Eternal Goodness which includes all that seems evil as well as good in the vast comprehensiveness of its Mystery of Beneficence," and the final Optimism of faith that embraced all these conceptions was taken for granted as the axiom of religion. Now that conception is challenged on every side. James' Pragmatism, Prof. Doan's Humanism, Perry's Neo-realism, and Bergson's Creative Evolution are all at war with that older wholesale optimism. Can the church endure the shock? Is the verity of religion itself involved in the issue? Can the modern preacher dare to give voice to the challenge in the prophecy of his pulpit? We have got to face these questions, right now, in our modern liberal churches:—and need we be afraid? After all, the vital thing which we believe religion to be in actual human experience is nowhere put into jeopardy. The ethical focus of religion cannot be shifted, and the essential verity of faith in its dynamic passion of progress can in no wise be endangered by anything that this discussion involves. It is even possible,—at any rate so the new Humanists claim,—that the dynamic of essential faith and passion of righteousness may gain new directness and new eagerness of consecration and

new sternness of appeal from the new realization which this discussion may make inevitable. We welcome these new searchings of the spirit for vital truth, and pray that no timid traditionalism within our body or beyond it, plead a new resort to intolerance or method of silence to check its innovating tide.

Assurance

By HARRIET LAKE-BURCH.

No effort can be vain. The energy
Of Christendom is perfectly conserved;
And what I do expending hope and prayer
Into the tangible materials of men
Whether by skill or sordid toil, and leave
At all men's daily doors, a working song,
Or tool, or thought to brace the intellect,
Is well. The lips that falter so in song
May curve full strong to birth the melody;
The tool may clasp glad hands with labor,
And the thought may save some hopeless soul
From desperation. It is laziness
Gross and unfine, to indicate a selfish interest
To selfish ends. Life is so complex,
So fitted in mosiac mimicry
That what I do today borders tomorrow,
And we stand always with many-sided lines
Describing our exterior. The text
Borders the context; and the day
The night. Surfaced and very calm
The studded stars pass port and out at sea
Sail heavenward. Seasons and times,
Cycles and entities appear and reappear.
Nature contains her elements, and there
Where worlds hold congress with the suns
Is bartered the complex powers of men
Sealed in the secrets of divinity.
Man shall not fail, tho mind declare a void.
He shall not fail, with law upon his side
Breeding success of failure. All his ways
Mark out a processing for hope
Through varied forms of life and death.
All the known histories provide that God
Publish himself at nature's stern behest
Into a reading distance. We transcribe
His thoughts to parchment in a day,
Sign his good name who took a million years
To spell it to the sun, quibble the words
And quarrel for expression
And forget that God has spoke again.

Youngstown, O.

Recent Philosophies, and the Help They Bring To Religion

By Rev. Richard Wilson Boynton

Address at the meeting of the Western Unitarian Conference, Toledo, Ohio, May 14, 1913.

I AM not at all sure that it was well advised in your Secretary to assign this large subject to me, or wise on my part to accept his too kind and flattering suggestion that I had the material for it already in hand. The fact is, I know very little about technical philosophy. For a dozen years or so I have bought philosophical books and put them on my shelves, being much cheered by their company and hoping to find leisure in a life crowded with practical tasks to do something toward untangling their riddles. But, excepting in summer vacations, such leisure has never come. I am still, and always shall be, very much of an amateur in these things, and it would have been better if you could have heard this afternoon the word of an expert. We have such in our ministry. I need only mention the thorough and scholarly essay read by Dr. Dodson before this Conference in May, 1908, on "The Present Status of the Pragmatic Movement," to indicate the sort of thing you might have had and ought to have had on this subject, in place of what I shall be obliged to offer.

In addition to my own extensive ignorance, I find myself embarrassed by the too great scope of the topic. To treat it exhaustively would have required an amount of special research which has been quite out of the question in these recent weeks. I can only hope to throw out a few suggestions which may serve to start the discussion. For one thing, the current literature of philosophy is enormous and is constantly increasing. Furthermore, the movements of thought have become highly complex and various. Instead of a smooth, even flow in one direction, you get more the effect of an exploding rocket, whose fragments scatter to all points of the compass. In trying to depict what seems the main drift, one cannot be certain that he is not merely yielding to ingrained likes and dislikes. There is no conclusive proof to be offered that the line taken is the only logical one. The more recent writers on contemporary tendencies in philosophy present a bewildering variety of standpoints as now striving to prevail. The mere enumeration of these, if it were worth while, would show the difficulty that confronts us in choosing. In view of this confusion of tongues, it is evident that any selection may be open to the charge of caprice. I propose to follow frankly the line of my own impelling interests, and consider the recent philosophies that are associated with the names of William James, Henri Bergson and Rudolf Eucken. My reason is that, while they differ in important details of outlook and even of method, these philosophies seem to me to belong essentially to one great movement, and to be as well the philosophies that bring the most help to religion. This is given merely as a personal impression. My study of these writers has not been exhaustive. I know most about Eucken; the more technical of James' writings I have had to neglect; while many of the deeper problems opened up by Bergson remain beyond my ken. I may be wholly mistaken in this judgment, but it seems to me that to find a parallel to the favorable disposition of philosophy, as seen in these writers, toward religion, we should have to go back at

least as far as the time of Leibnitz. The present is apparently a time when it is more natural for men and women who possess some degree of philosophical culture to hold a believing and confident attitude toward spiritual verities than the epoch immediately behind us. And I think that this change is due, in no small measure, to the tendencies in thought represented by the three men I have named. Of course, they do not stand alone. James acknowledged freely his great indebtedness to that solitary figure in French philosophy during the latter half of the nineteenth century, Charles Renouvier. Bergson was led along the way he has so brilliantly followed by the reassertion of a more spiritual type of thinking in France on the part of men like Felix Ravaisson, Jules Lachelier and Emile Boutroux. Eucken has drawn much suggestion from German idealism since Kant, and especially from Fichte. What we have in their writings and influence is, then, a powerful movement in the direction of interpreting reality, not in terms of the lowest known to us,—in terms of atoms, of force and motion, of mechanism, or of other things relatively soulless and inorganic,—but in terms of the highest that we are able to conceive,—in terms of freedom, of personality, of spiritual life. This, if at all justified by the canons of exact thinking, cannot help but be of vital importance to religious belief. For our religious outlook, in so far as it is not wholly based on the traditional dogmas, must depend on the current conclusions of science and philosophy for much of its positive content.

I.

Before I go farther, it seems well to disavow an assumption that might appear to be involved in the title given me; I mean the assumption that religion is a secondary and derivative interest, in any way dependent on the favor of philosophy for existence or furtherance. As I see it, this is not the situation in the least. Religion is an independent, fundamental, controlling concern of all of us, ranking as one of the few absolute and universal needs of human nature. There may be here and there individuals, but there is nowhere a whole society of men, nowhere a nation, without religion. Religion is a necessity of our existence, while philosophy is one of its rather rare and uncommon luxuries. Scarcely one man in a thousand is conscious of having any distinct philosophy. Doubtless he has it, and it is what makes him interesting. "'Hast any philosophy about thee, Shepherd?"—this question of Touchstone's," says James in his posthumous "Problems of Philosophy," "is the one with which men should always meet one another. A man with no philosophy in him is the most inauspicious and unprofitable of all possible social mates." Still, there is a wide difference between having some modicum of philosophy loosely stowed away in an unused corner of the mind, and being consciously and in the full sense philosophers. The justly famous Mr. Dooley and his learned friend Mr. Hennessey might be described as having the philosophic mind, but we do not look to them for light on our graver problems. Indeed, there is much philosophizing, but there are few original and spontaneous philosophers. Perhaps you can count on your fingers all of these there have been since the world began.

I do not propose to add to the difficulties inherent in my task by propounding a definition of religion. It has been said, with as much wisdom as wit, that we all know what religion is until someone starts to define it, whereupon we fall to blows over the definition. Clearly, religion is not one thing but many. The word is a convenient summary for the almost endless variety of men's total reaction on life. If we accept the modern principle that the definition of anything is

the enumeration of the phenomena that it presents, in their interrelations, then it becomes evident that to define religion is equivalent to writing its history, which is not our concern here. There seems to be but one pertinent thing to be said, namely, that religion and philosophy are fully independent interests, underived and self-contained spheres of activity, each a sovereign state.

But it does not follow that sovereign states are necessarily hostile to one another, and in fact as sovereign states advance in culture and civilization they become more open to each other's influence. So it has always been with religion and philosophy. Each has felt powerfully the other's proximity. During the Middle Ages, philosophy was in leading strings to religion, a relation that we trust will never be possible again. Still, since philosophy declared its independence, it has been hardly less susceptible to changes in the religious outlook. The characteristic philosophies of today, whether they are friendly or hostile to religion, are obviously saturated with its influence, while if we can hope for any advance in religious conceptions we must look to philosophy to help shape the new ideas for us.

If now we go back a generation, and ask what help philosophy was then bringing to religion, we find a distinctly less promising situation than ours of today. The two points of view which have been since marked off distinctly as naturalism and intellectualism held the field. That was the day of a widespread agnosticism among the more thoughtful. Leslie Stephen's "An Agnostic's Apology" may serve as a typical book of the period, which was marked by much keen analysis and searching criticism, but by a kind of impotence to take the positive tone that strikes us now as somewhat pathetic. A remarkable illustration of this habit of mind survives in an address by Henry Doty Maxson, one of the noblest spirits who ever served our liberal cause in the West on "The Religious Possibilities of Agnosticism," delivered at the Wisconsin Unitarian Conference in 1887. This sentence is characteristic: "Rather let the heavens be impenetrable brass and no whisper of the Eternal ever come to our eager souls, than that we fail to embody in our lives the highest ideals of duty to our fellow-men." The address concludes in this fashion: "Jehovah is, indeed, gone; but that in Jehovah which made worship possible, the mysterious depths of the divine nature which the plummet-line of human thought could not really pretend to fathom,—that abides. 'The Infinite and Eternal Energy, by which all things are created and sustained,' no longer speaks to my ear in articulate language from Mount Sinai; but I seem to feel its influence pressing from every direction upon my soul. I would fain call it God,—a term which stands for a long line of spiritual experiences from which I have no anxiety to cut myself adrift; a term, moreover, which seems to have previously represented a distinctive fact which has not been eradicated but strengthened by my later thinking. However, I am not particular about terms. I am rather gratified to find that the fact remains. Should, indeed, loyalty to truth ever demand the sacrifice of what now seems 'fact,' I hope that with the utmost promptness and cheerfulness I shall make the final surrender, and give up religion as one of the unsubstantial fancies of childhood. That time does not appear to have yet come in my experience. And meanwhile, in the presence of that Power which passes the possibilities of delineation, I would bow in reverent awe, and not unloving trust."

What impresses us today in this attitude is its wistfulness. The speaker, a man of the rarest sincerity and integrity of feeling as well as of thought, appears almost ready to believe that a few more dis-

coveries of natural science will make the religious consciousness an impossibility. He is like a man who is taking an anaesthetic, and who sees the familiar world of his ordinary perception just on the point of dissolving into the mist of a dreamless sleep. The anaesthetic, of course, which nearly paralysed the higher faculties of that whole generation, was the soothing eloquence of Herbert Spencer. The thinking men of the '70's and the '80's read Spencer's "First Principles" with a reverent trust in its infallibility which they could not conceive anyone giving to the Bible. The same influence has been exerted over cruder minds in a more slashing manner by a recent book of the same general tendency, Haeckel's "Riddle of the Universe." The standpoint of both writers is not that of science, as it more or less purports to be, but of naturalism. That is, the method of science is here raised into a metaphysic, and the only realities are held to be those which physical science can deal with after its fashion. The downfall of this position comes with the simple recognition that we are ourselves parts, if not products, of nature. Naturalism, that is, when it is made thoroughgoing, turns into something else. At this point I cannot do better than refer you to Dr. Dodson's pamphlet, "In Darkest Naturalism, and the Way Out."

The other point of view that I mentioned as influential over the last generation is intellectualism. This is harder to characterize than naturalism, though many of its roots are the same. It supposes, contrary to the celebrated dictum of Ambrose of Milan, which had such weight with John Henry Newman that God is pleased to save his people by means of dialectic Its attitude toward religion is, "Come, let us reason together about it." Representative books of this tendency are, in the '80's Thomas Hill Green's "Prolegomena to Ethics," and in the '90's Prof. Royce's "The Conception of God." Both are extraordinary pieces of reasoning, but the judgment to be offered on both is that if so subtle a process of thought is a prerequisite to believing in God, the great mass of mankind will find it simpler and more convenient to get on without believing in him. This is not to say that such writers may not have brought distinct and needed help to religion in a time of unrest; only it is a help of which few of those to whom religion is a real concern can find either time or mental ability to utilize. Yet if one is to express his full thought, one must add that such reasoning actually conducts nowhere. Its cogency depends on presuppositions that are increasingly doubtful, and its whole effect is that recorded by Omar Khayyam,—

> Myself when young did eagerly frequent
> Doctor and saint, and heard great argument
> About it and about; but evermore
> Came out by the same door wherein I went.

The best exposition known to me of the incapacity of this type of thinking, in its way so plausible, to give durable support to religion is found in the chapter of Prof. Ralph Barton Perry's "Present Tendencies in Philosophy" entitled "Absolute Idealism and Religion." Notwithstanding my own great indebtedness in earlier years to the writings of Dr. Edward Caird, I should include his point of view here as insufficient. To reduce the whole of reality to a self-evolving Thought makes the universe seem too much, as one has said, a ghostly dance of bloodless categories. A defence and support of religion which involves the preliminary mastery of the mazes of Kant and Hegel may do for the millennium, but for these swiftly passing days a more direct method is necessary, at least for the vast multitude of men and women. We

may find it indicated in the vigorous reaction of Arthur Hugh Clough against the pale negations of his Oxford training,

"Hope evermore and believe, O man, for e'en as thy thought
So are the things that thou see'st; e'en as thy hope and belief."

This, which we may call the spontaneous pragmatism of the natural, who is also the spiritual, man points for us the direction of the help that the recent philosophies which I said would be my concern here have brought to religion.

II.

I do not wish to raise a false issue by proclaiming myself a pragmatist, or by claiming that James, Bergson and Eucken belong altogether under that rubric. James chivalrously wore the derided name on his sleeve, though he evidently cared less for it than for his more fundamental doctrine of Radical Empiricism. Bergson plainly has affiliations with Naturalism, as Eucken has with Intellectualism or Absolutism. It is better to avoid these classifications, to abstain from repeating party names, which can only stir up slumbering antagonisms, and confine ourselves to the exposition of principles. I wish briefly to describe the central contributions that the three thinkers named have made to religion. In the nature of the case, I cannot go into details, but must make my statements very broad and general, which may not be altogether a disadvantage for an audience not made up of technical philosophers. It seems to me then that these three thinkers have correctly apprehended the religious method, if we may so call it; that James, with his "will to believe," and Bergson with his "intuition," and Eucken with his "independent spiritual life" and his "activism," have again given courage and faith to men, to trust their impulses and take a positive tone, and to work for concrete results without first going through the Hamlet-mood of our fathers in the faith,—whose "native hue of resolution" was weakened and in some cases destroyed by being too much "sickled o'er with the pale cast of thought." Let it not for a moment be supposed that my aim is to depreciate the thought-side of religion. Only, why not think, while we are at it, to some purpose? Why think to the end of proving that all thinking is futile to serve our higher interests? Why not put thought in the service of life, which is the wide and generous realm of which thought is but a province; even if the most important of all?

The will to believe is one of those phrases which offers itself with a fatal facility to caricature. Many who never read James' essay of that name, and some whose habit it is to deal in words rather than in the realities for which they ought to stand, have made merry over the will to believe. The phrase has even been recklessly identified with the wish to believe, which to those who know anything of James' robust and manly nature is merely ludicrous. After all he was something more than a blatant idiot, and in announcing a principle that he must have known would for a time make him a prey to charlatanism as well as to honest misunderstanding, he did his best to safeguard it by a conscientious restriction of the scope within which it applies. The trouble is that the phrase "will to believe" has been taken by its very brilliancy out of its original sober context. Put back where it belongs in James' thought, it means simply this,—the willingness to test a positive hypothesis where the conditions do not preclude such a test. This is an operation performed constantly in the name of science, and no one has ever found in that field the overwhelming objections that are raised against it in the name of philosophy. The scientist does not have to be sure of every step of his way before he can venture forth on some quest of the undiscovered. The main thing is to make

the conditions right, and then go on with his test. A hundred tentatives may fail, but one may at length succeed. Many great discoveries have been in part accidental, or at least unanticipated. But the scientist had put himself by continuous experimentation in the way of discovering something, and at length it came. Science would find itself in a curious pass if it were to take the attitude that nothing more was left to be discovered. This would be a kind of agnoticism not to be recommended even by Huxley himself. But it is precisely what the agnoticism of James' early environment came to, in religion, and he found the way out. There is a striking parallel to the situation in the "Pilgrim's Progress." Christian and his companion have lain long in Doubting Castle, with no hope in their minds of release. Suddenly Christian has an inspiration, and exclaims, "What a fool am I, to lie in a dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise, which will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful, "This is good news, brother; pluck it out and try." According to some of James' critics, Hopeful should have said, But hold, brother! It is no test of your key called Promise that it will open locks. Or at least you ought not to try it on these locks in Doubting Castle until you have worked out a syllogistic proof that it will assuredly open them. Do you find anything in Plato or Kant to show that this particular key is the only one that will fit those particular locks? It might not fit all the other locks in creation and then where would you be? It is not consistent to assume that a key which has never been tried will fit any locks at all. It was probably made for a world in which the concept *key* and the concept *lock* had never been properly introduced to each other. And so on. All these hindering sophistries simply vanish before Hopeful's honest and reasonable answer, 'This is good news, brother; pluck it out and try."

The will to believe is simply a more technical name for that key in the bosom called Promise, which the humble and holy men of heart in all ages have plucked out and found to open every lock in Doubting Castle. The mood of agnosticism amounts to a refusal to experiment under conditions where experiment is invited and has at least some prospects of success. Religiously, the two methods may best be tested in their application to prayer. The agnostic declines to pray, on the ground that he cannot be convinced in advance that a Power exists which can receive his prayer and render it efficacious. He has his reward, the reward of a lofty intellectual consistency. But the upholder of the will to believe obeys the natural impulse within and simply prays. He hardly knows to what. He is not assured of any answer, or even that what might answer exists. But his prayer is justified: in the uplift it gives his own life, and beyond that in the insight which gradually comes that God is a God of the living, not of the dead; that he exists at all only for those who pray and strive and aspire. Not to fulfil these conditions is gratuitously to surrender the problems of the Divine existence and efficacy in advance. To put your faith to the test is the only way of assuring yourself or anyone else that it is valid. Now, philosophy aside, this has always been the method of religion. It has taught men to pray first and to reason out their theologies afterwards. And the acceptable theology is simply a connected account of certain tested and successful workings. The basis is experience; there is no other. All harks back to and seeks to keep in touch with that.

Of course this principle of the will to believe is easily open to abuse, and its abuses are a sufficient justification for the criticisms

that have been passed upon it. Used without stint, it clears the way for every sort of idolatry and superstition. But it is precisely the limitations placed by James on the principle that make his formulation of it distinctive. So long as evidence can be had, we are to follow it. This is the part of his formula that the critics ignore. The option before us must be living, forced and momentous, he tells us. Not to take a positive attitude must mean in such a case assent to the negative hypothesis, and that before the issue is tried. The beliefs concerned are chiefly the belief in God and the belief in immortality. Are we to wait for evidence? What is to bring it to us? Suppose we begin with the will to believe, and see how it works. This is what all have done who ever had a belief in God or immortality. Apart from the willingness to take the positive attitude, evidence that is conclusive cannot be said to exist. The test of these beliefs is, and always has been, how they work; not whether they yield a present momentary subjective satisfaction to you or me, but whether age after age and with all sorts and conditions of men they nourish the deep roots of life. In quoting James' test of *working*, not one critic in a hundred has thought it necessary to add the very significant words, "in the long run." But the limitation is essential. It is not a question of working at once in relation to my interior comfort and yours, but of working always and everywhere, tried by any conceivable test, including that of reasonableness, and valid only if experience continues to render the same verdict to the end of time. That is the pragmatism of James, freed from the distortions of caricature. I submit that it is the immemorial pragmatism of religion, without which religion cannot even begin to be, and that in trying to give it philosophical justification the author of the 'will to believe" has brought a mighty help to religion.

III.

The conflict between religion and science, of which so much was made by the generation before ours is by no means over yet, though it has taken a subtler form. From science purely as such, which concerns itself with the registration and description of phenomena, without rearing its provisional conclusions into a theory of the universe, religion has never had anything to fear. But from theorists who speak in the name of science and seek to gain for their constructions the support of its growing prestige, religion has something to fear. Even scientists themselves do not always draw sharply the line between fact and hypothesis. We need to be saved from a dogmatism which takes the name and clothes itself in the authority of science. The popular mind does not always distinguish, and is sometimes imposed on. But, beyond this, it may turn out that the whole approach to reality on the part of religion and on that of science differs fundamentally. Science is a construction of the intellect. It does not offer us reality, but a description thereof. Science is objective, unbiased, analytical. It has no concern over the conclusions to which it comes except that they shall adequately explain the facts. Its facts are prevailingly those of sense-perception. The mood of religion is in many respects the opposite of this. Religion is subjective, synthetic, and immensely concerned over the preservation of values. The recognition of actuality is important to it, but less so than its vision of the possible. Its chosen realm is that of the supra-sensible,—the realm of the spirit. Now you cannot account for spirit in terms of science, for the reason that spirit is not phenominal. It is the workman, one of whose tools we call intellect. The workman employs the tool, the tool does not undertake to fathom the workman.

Spirit has a tool that is even more congenial to it than intellect. It is intuition. What science seeks to account for by means of labored description, intuition comes to appreciate by direct perception. We owe it to the second of our philosophers, Bergson, that he has pointed out with surpassing clearness the distinction between intellect and intuition. In a word, intellect is a practical tool. It guides us unerringly in the world of every-day sense reality; that being its training and purpose. In that wide realm its right is undisputed and its uses are endless. It is a sort of chisel that cuts sharp edges around things that would otherwise be confused, and helps us not to mistake one thing for another. In melting things together, so as to give us again the living and flowing reality of nature and mind, intellect is not so successful. Its efforts in this direction are more or less skillful mosaics. For an impression of this vital side of reality, we call on intuition, which is more like the brush of the painter. It is synthetic, charged with color, and has a noble sweep. It puts together what intellect for its very useful purposes had set asunder. It does not, of course, give us reality, but it gives us the inner feeling of it. Indeed, when we confront reality itself, we can get the feeling of the whole only by resorting to intuition. It is, as I said, a faculty of direct perception.

The poets, the artists, and above all the mystics have had this faculty of intuition and have exercised it in a supreme degree. It has been as a rule cordially despised by the men of intellect because it could offer no reasoned proof of its visions. It could only reiterate, But do you not see? The most of men had to answer, No, that they did not see. The reason was that they had been taught to think certain things must be so, and when asked to look at reality unveiled they were not prepared. Intellect in this misuse of it has always betrayed the interest of religion to that of science. You may think I am using the word science in a strange connection if I say that in Copernicus' day what science there was declared the earth to be flat with the sun turning around it. He alone had been able to free his mind from the ancient presupposition of the rationalizing intelligence, based on sense-perception, that this was the case. He saw otherwise, and when his theorem was first declared the probable comment that leaped to the lips was, Why, this is utterly inconceivable! Fortunately, his hypothesis was one of those that could be scientifically demonstrated, because it concerned, after all, facts in the realm of sense. Every scientific hypothesis is presented first as an intuition, before it arrives through detailed investigation at the certainty of objective proof. For science to despise intuition is simply to confess that it does not understand the mode of its own advance.

Now, like the will to believe, intuition is a chosen tool of the religious consciousness. It is that power by which we see through a glass darkly. And to have given it philosophic standing and justification, as Bergson has done, is to have brought a notable help to religion. It puts in the hands of religion a tool that is fully coordinate with intellect, the tool of science,—a tool that reveals aspects of reality closed to the methods of intellect. To suppose that this involves any disparagement of intellect, is not to understand the point. Intellect is to be disparaged only when it undertakes to do clumsily what intuition can do more perfectly. The application to be made is to the history of doctrine. Men have always had these intuitions of spiritual reality, around them and within them. Necessarily they have had to express what they felt in terms of the intellect. The terms were imperfect and could not be made to agree. But belief in each of the dogmas has

been absolute by those who invented it and by their followers; hence the ghastly divisions and persecutions of Christendom. Emerson expressed the kernel of it all in his Divinity School Address:

"Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his World. He said, in this jubilee of sublime emotion, 'I am divine. Through me, God acts; through me, speaks. Would you see God, see me; or see thee, when thou also thinkest as I now think.'" But what a distortion did his doctrine and memory suffer in the same, in the next and following ages! There is no doctrine of the Reason which will bear to be taught by the Understanding. The understanding caught this high chant from the poet's lips, and said, in the next age, 'This was Jehovah come down out of heaven. I will kill you, if you say he was a man.' The idioms of his language and the figures of his rhetoric have usurped the place of his truth; and churches are not built on his principles, but on his tropes. Christianity became a Mythus, as the poetic teaching of Greece and Egypt before. He spoke of miracles; for he felt that man's life was a miracle, and all that man doth, and he knew that this daily miracle shines as the character ascends. But the word Miracle, as pronounced by Christian churches, gives a false impression; it is Monster. It is not one with the blowing clover and the falling rain."

Truer words, and words that look deeper into the nature of the religious experience, were never spoken. Changing his dialect into that of Bergson, we should say after him, There is no truth of intuition which will bear to be taught by the intellect. The intellect makes rigid and fixed what was free and flowing, and this alone is the origin of religious dogmatism. Reality is forever one with the blowing clover and the falling rain. Bergson, for those who can read him with insight, has brought us to that. Of course the partisans of intellect do not like it. Of course they would like to laugh or scold him out of court. His thinking is not free from inconsistencies. His work is not yet complete. His method has been called impressionism, and so in a sense it is. When the first of the impressionist pictures appeared in the galleries, the public laughed them to scorn. But those men had seen something. They had seen real sunlight on the face of nature, a thing that art had never contemplated before; and now there is hardly a landscape painted that does not show visible traces of the impressionist influence. So it is likely to be with the philosophy of Bergson. Even those who scoff at what seem his extravagances will look on reality with other eyes since he has declared his vision. Points of view that had never occured to men, even to thinkers, are now to be explored. He has a genuine intuition of time as real, and we are henceforth to look on evolution as actively creative. Science will not be checked in its forward course, but it will speak more modestly on ultimate isues because a place has been won for intuition to utter again its mystic, unfathomable song. So much, at least, religion today owes to the philosophy of Bergson.

IV.

I find that I have practically used up my time, and shall not be able to speak at equal length on Eucken. This is the less needful, as he has been much discussed of late and I have myself printed a rather extended address on his philosophy. Eucken holds closer to

Plato and the older tradition in European idealism than either James or Bergson. In a way, he is perhaps less original. Yet his contribution is a weighty one. It consists very briefly, in a postulate and a method. He finds himself obliged to postulate the existence, underlying all partial manifestations of it in us and in the world, of an independent self-subsistent spiritual life, which is in substance what religion means by God, through Eucken strives to free the idea from all its usual anthropomorphic associations. The means of realizing this life, and of participating in it, and thus of raising ourselves from doubt and depression to confidence and joy, is not for Eucken a process of reasoned thought. It is rather a vital appropriation through action. We come to know God by acting on his side and in his behalf. This teaching rings through the New Testament, but it is a new thing to have it clothed in the garments of philosophy and sustained and defended with a combined cogency and enthusiasm that go far to make the philosopher also a prophet. For the details, I must be content to refer you to Eucken's writings, or to an admirable summary of them made by Dr. Abel J. Jones, in a little book called "Rudolf Eucken: a Philosophy of Life."

Finally I must beg you to realize that this has been only a hurried summary of a vast subject. I feel acutely dissatisfied with what I have been able to offer you. Its value, at the best, can be only suggestive. The men I have named have been in many ways an inspiration to me, and if I have said anything to make their contribution seem more worth while to you, I shall be repaid for having sacrificed some leisure at a time when neither my own state of mind nor the conditions of my work would allow of a more adequate handling of the large theme you gave me.

—o—

When I Came Home

By Ruth Sterry.

When I came home from over sea,
They hung with flowers my rooms for me,
And life was sweet and grief seemed far,
And o'er the buckthorn low a star—
When I came home.

When she went home from over sea,
None joyed with her as they with me,
They hung her flowers outside the door,
That all might know who passed before
That she was home.

When I came home I lived with pain,
Through weeks and months and months again,—
For her life's open sesame,
And all the joys denied to me!

The Church and Social Service

By Robert S. Loring.

Address Given at the Annual Meeting of the Western Unitarian Conference, Toledo, Ohio, May 14th.

THE topics for discussion at this meeting of the Western Unitarian Conference are "The Church and Social Service" and "The Church and Social Justice," of which the former has been assigned to me with a warning not to trespass upon the territory of the latter. The difference between the two, as far as I understand it, is that the second deals with the particular kind of "holla" which the minister-reformer puts up now and then on a Sunday morning, or with the indignant shout of warning which he and earnest members of his flock chorus before some investigating committee during the week, while the first subject deals with the steady, monotonous task of just sawing church wood. The second presents us with the minister, clad in the fashionable garments of the latest social reform fad, or decorated with the rude yoke of Jeremiah, denouncing the social short-comings of the age; while the second presents the church clad in unattractive overalls, out in the back-yard, just doing the chores. The thunder and lightening and the fireworks all belong to the second subject. I am not even allowed to set off the smallest sizzling pin-wheel. Like the dull round of familiar daily duty, my task is simply to fill in that timeless time of Bergson, during which the audience, like a snow-ball, will roll itself together and gain size enough and momentum enough to enter upon the real task of the day, that of reforming the whole of society at once.

In fulfilling the very modest duty assigned to me I shall not try to point out in detail such social services as the churches might render. Such a catalogue you can all compile for yourselves, by running through the topics listed in some social reform encyclopedia, or by just going through any reliable dictionary and making a judicious and pleasing selection of words. Such a list, representing your own taste, will carry with it a comfortable sense of authority and finality, which no list of mine could possibly give. I shall rather try to indicate some broad, fundamental principle, some practical rule of action, which shall guide us a little in our work, not only under the very unsatisfactory social and industrial conditions of the present, but also under the improved conditions of the future. Approached from this point of view the subject seems so simple that I wonder how it ever got on a program. To find out where our social service work should begin, and in what limited territory it should operate, all we have to do is to ask in what part of human life lies the greatest moral and spiritual danger of our age, a danger that no increase in wages, or shortening of the hours of labor, or improved factory conditions, seems likely to lessen. The danger lies in the increasing amount of leisure given to the people. It is on the misuse of leisure that the saloons fatten, that extravagant, unsocial, and enervating luxuries get in their work, that the immoral and degrading burlesque theatres increase in the cities, that both our public and private dances cross the line that divides the regenerate from the degenerate, that thoughtless and unguided young men and women substitute irresponsible sensual pleasure for the responsibilities and duties of marriage. We may differ from our orthodox brethren on many other doctrinal points, but

we must agree with their theology at least as far as it is expressed in the lines of the popular hymn writer:

"For Satan finds some mischief still,
For idle hands to do."

Where Satan finds his best opportunity for "raising the devil," is where the church should concentrate its social service work. Even our own Emerson, with all his faith in human nature, with his extreme emphasis upon self-assertive individuality, recognized that life must be fenced in and directed in order that idleness might not wander from the straight advancing path and fall into sin.

"How much, preventing God, how much I owe
To the defences thou hast round me set;
Example, custom, fear, occasion slow,—
These scorned bondsmen were my parapet.
I dare not peep over this parapet
To guage with glance the roaring gulf below,
The depths of sin to which I had descended,
Had not these me against myself defended."

If a church wishes to increase its social usefulness, all that it has got to do to make a start is to ask itself;—"What do the people nearest to us do with their leisure? What ought they to do with their leisure? What can our church do by example, by the slow upbuilding of custom, to see that they use their increasing amount of leisure in a democratic and wholesome way for the development of the higher side of life?" Such an approach to the question of social service may seem too simple; but it has certain advantages. It does not lead into any blind alley. It does not put the emphasis upon work which cities and states will soon take out of the hands of the churches. The need of soup kitchens, of gifts of clothing, will pass away. The generous care of the sick through visiting nurses, and city hospitals, will become more and more a matter of public relief work. Widows will be helped by the State so they can bring up their own children. The aged will receive the pensions they so much deserve. But such changes, however greatly to be desired and to be advocated, will not solve all moral and spiritual problems. I cannot see how increasing the wages and shortening the hours of labor of the young people in the cities, giving them richer food, more time for picture shows, cheap theatres, dance halls, and walks in the parks by night, will necessarily stamp out illicit sexual intercourse. Nor will better methods of raising crops in the country inevitably lead to an ideal moral, intellectual, and spiritual life. A few years ago I went to a small degenerate town in New England to preach. I rode ten miles out from the railroad station with the rural mail carrier; and noticed that he left a daily paper at only one house out of three along his route. In the village the chief pleasure seemed to be for the men to come into the country inn, make some mystic sign to the inn-keeper, and follow him and his lantern through a trap door into the cellar, where, in New England fashion, I "guessed" they got a drink. With the intellectual and social life on such a low plane, there was a task ahead of the village church much more difficult, requiring much more patience and persistence, than simply organizing a grange and improving the methods of agriculture, greatly as this may have been needed. After the questions of wages and hours of labor have been settled by law, the individual still remains to be saved, by a gospel richer than the old in that it can promote wholesome amusement and the aesthetic and the intellectual life, as well as cultivate the religious spirit, but a gospel which must

still be directed to the individual man, or to small groups of individuals, more than to society at large.

Of course any program that suggests starting in a modest way near home and then broadening slowly out is contrary to the restless spirit of our age. The more attractive social service ideals seems to be to "butt in" to things in general in a large and lordly way. Organize to reform the life of an entire state, to control all amusements, to let an entire nation know just what dramas you will kindly permit them to like or dislike, and thus help on the great cause of levelling off taste and emotions to a happy average, just as the socialists propose to level off property and income. According to the newer theories, the standard poem of childhood at play, "eenie, meenie, meinie, mo, catch a nigger by the toe:—you're it," would have been produced by a national congress of social workers, with the ethical advice of some well-fed bishop, his religion conspicuously centered in the heavy gold cross reposing on his portly waistcoat, and with the literary editing of the nearest municipal poet. It might have been a better poem; but perhaps not so characteristic of childhood, or so affectionately passed on from one child generation to another. Wages may perhaps be advantageously averaged by a state or national commission; but can amusement, art, and the drama, personality, religion, and men's souls, be averaged in this way? And if they can thus be averaged by law, if new civic activities can make some improvement, can we be satisfied with a mere average of the spiritual life, or must we not rather regard this as a broad plain from which to make a new start towards the distant hills? Extensive farming of the spiritual life may be good as far as it goes. It means raising an average crop on a large number of acres. But is not intensive farming better, the producing of a crop way above the average on a smaller territory? It is not the state controlled and subsidized theatre in such a city as Berlin that stands for advance, for experiment, for individuality, but some of the smaller independent theatres. A high form of self-expression requires experiments by small groups in organizing their own social life, writing and reading their own essays, producing their own plays, feeling their own way towards God, so that here and there life may be pushed above the respectable, but common-place level of the crowd. Individuality demands that leisure be not syndicated, but be broken up into small groups, where under democratic ideals, and widely differing psychological influences life may express itself in widely differing ways. We lament because our protestantism is broken up into so many different denominations. We make foolish remarks in praise of absolute church unity, in favor of again introducing the trust system into religion, as though too few churches might not be worse than too many. Yet if each church were a social center, a live experiment in the wise use of leisure, in the intensive farming of some limited part of the moral and intellectual life, might not our protestantism once more be justified Some day it may be our only refuge from brutal attempts of the proletariat to commercialize and to standardize manners and tastes, amusements and ideals, just as in the past it has been a refuge from attempts to standardize and cramp the expression of religious thought and emotion.

I once spent much of my time for several months at a mine where the official night watchman for the office was a black setter dog. As I believed thoroughly in social justice, that the "laborer is worthy of his hire," I insisted that a regular account should be kept for the dog at the butcher shop. Indeed, in order to be sure that he had his allowance of meat, I often bought it myself and fed it to him. But as the dog had not yet formed the modern habit of taking a daily bath I

declined to let him spend all his evenings with me in the small sitting-room near the office. A friend of mine, however, who was often at the mine when I was not, never paid any attention to whether the dog had anything to eat or not, and would even force him to go and beg for victuals of the neighbors. But my friend always allowed the dog to stay with him evenings, and I suspect even allowed him to sleep in a room adjoining his all night; and he insisted that therefore the dog liked him better than he liked me. He said that even a dog was not content to live by bread alone, but must have a suitable opportunity for the cultivation of the social and affectional side of his nature. The dog, being a fairly well bred and intelligent dog always voted against me and for my friend. If the churches wish to retain their hold on the affections of men they should not be charity associations handing out bread, or labor unions increasing wages, or political parties reforming laws, but should confine their work within their historical limitations, which limitations are not nearly so limited as many persons think. They should operate chiefly on the moral and spiritual plane, spending at least nine tenths of their time dealing with groups of individuals, and not more than one tenth of their time trying to reform the universe at large. Their task is not so much to enable men to get more to eat, and drink, and wear, as it is to help men to use their growing freedom to the best advantage, and not as an occasion to the flesh.

A program of intensive cultivation of the moral and spiritual life may seem narrow and too specialized for many restless and ambitious ministers. But why should specialization, which is so highly regarded everywhere else, be thought disgraceful in the church? Is it not possible that the churches are so wobbly in regard to their future, so uncertain whether they still have a mission or not, just because they have neglected to specialize? Why should even Unitarian ministers cling so desperately to the old superstition that ordination;—being patted on the head by some venerable minister and having a prayer read over one;—lifts a minister into the supernatural realm and forever after frees him from the working of that nautral law that elsewhere declares that he who is a jack of all trades is master of none? To encourage others to engage in reform work, to build up a helpful background of understanding, sympathy, trust, is always a part of a minister's work. After he has done this, and after he has organized some part of the people's leisure for good, then he can use such leisure as he himself has left to join with the police, the courts, the labor-unions, the socialists, to run the factories, and the railroads, and to establish industrial democracy. But if he devote himself faithfully to preaching and to social service he will have but a small amount of time left to engage scientifically, authoritatively, and thus usefully in this other work. For the wise use of leisure is no simple problem. Though no single church need do it all, it includes most of the work now done in the great social settlements, the upbuilding of character through clubs for girls and boys, the providing of simple and democratic amusements, the broadening of the aesthetic and the intellectual life. Especially does it include religious work in the good old-fashioned meaning of the term. I am antidiluvian enough to believe that life should mean something more than earning enough dollars to enable men and women to put on good clothes every night and wander round from one moving picture show to another. I believe that leisure that does not provide a richer content for life along an intelligent appreciation of the good, the beautiful, and the true, all leading up to a religious faith in the steadiness of natural law, the universality of truth, the good-will and purpose of God, will be no blessing to men, but only a curse. To help

build up this religious attitude of hope, of trust, of faith, of inner peace, and spiritual calm, seems to me to be doing important and much needed social service work. Most of the things that directly concern the material welfare of the people we can leave to the far more competent hands of the labor unions, the professional social workers, the reform political parties, giving them always our sympathy, and from time to time such direct aid as our other work makes possible. But unless we specialize along spiritual lines, unless we patiently and modestly strive to build up that divine wisdom which is the love of virtue and the knowledge of God, this work may not be adequately done, and all material gains will turn to ashes in men's hands.

Church Efficiency

Conducted by EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris 16 Rockledge Road, Montclair, N. J.

THE DISTRIBUTION OF SPIRITUAL WEALTH.

HOW TO DISTRIBUTE, is the question which seems to be in the middle of most of our modern problems.

The distribution of wealth, the distribution of commodities, the distribution of education and intelligence, the distribution of political power and responsibility.

How about the distribution of religion? Is there sufficient centrifugal force in religion to throw it out to the circumference without conscious effort on the part of anybody? If religion can be possessed on condition that it be freely given away it would appear that if religion is not to disappear in any organization it must be propagated.

But is a church too apt to forget that "To give is to live?" Has not the live church got to realize that the only way it can serve and quicken its own people is by maintaining a church life which includes zeal for carrying the message to others? Isn't church growth then the only condition of church life?

When all the members of a church became enthusiastic salesmen and saleswomen of its product, things are going to be brought to pass in that church. And why not? We have the goods; people need them; and with the right kind of selling ability on our part the people in large numbers in every community can be made to want that which the live church can offer. People need the church for what they can do for the church as well as for what the church can do for them.

Oh no, the church may not be offering what meets the largest need, but the way to perfect the goods and the facilities of the factory is to offer the goods persuasively to the public in competition with what there is on the market, and the consumers' criticism or rejection will make it possible to adapt the processes and the product to the need. It will not do to say the people do not know what they want and that is the whole reason why they do not accept what we offer. We must without changing the fundamental nature of our product adapt it to the market.

There is almost no limit to what might be done if in almost any church a live sales-department were maintained conducted in the thorough-going manner in which the modern distributive establishments are run. Such a program

would include the use of printers' ink and classes in salesmanship all systematically managed, and results carefully watched, recorded and compared. Who will try it?

Co-operative Church Advertising.

A notable thing is being done by the *Baltimore News*, and we believe in a modified way elsewhere. Each Saturday there appears in that paper a half page advertisement stating very forcibly why people should go to church. This occupies the upper part of the page while the lower half is filled with something like a hundred regular announcements of the Baltimore churches. This is on a right hand page, the opposite page being devoted to religious intelligence and news of the churches.

Much stress is laid upon the social function of the church in the subject matter of the advertisements, and upon the duty which every individual owes to the church. The aim appears to be to make the kind of an appeal in which almost all of the churches can heartily join. The advertisements are strongly written and are evidently edited by some one who has a broad and large grasp of the mission of the church and the power of modern advertising.

In the advertisement of May 31st the page is divided into three broad columns the left hand space being occupied entirely by the following words: "'PREACHING THE GOSPEL'—The Cry of the Uninformed. Turning a Notable Phrase Into a Fetish With Which to Obstruct the Progress of the Kingdom." The other two columns are devoted to brief paragraphs set in type of a size to make each five lines occupy an inch when fairly leaded. The first line of each paragraph has a paragraph mark and is set in type nearly twice as large as the rest. The whole makes a strong, dignified and attractive appearance.

We quote a few paragraphs:

"We conceive it to be the primary function of the Gospel to quicken and arouse public opinion, and Christian sentiment as a necessary and invaluable factor in the righting of social injustice and the advance of social progress.

"But the Church must also be the conscience of the community. Its mission is not solely to proclaim a gospel of pardon and peace and to be the administrant of sacraments of grace. It has social obligations and a prophetic mission for its own time.

"The Church, we repeat, must be the conscience of the community. It must not preach the gospel as the story of a completed work; it must preach it as a vision of what is to be. It must concern itself not only with the salvation of individuals, but with all conditions, which surround and affect individuals.

"If the Church's voice is silent about the evils and the injustice of this present world, it will not be listened to as it proclaims the peace and joy of the world to come. We recommend to Church people the thoughtful application of the gospel admonition, that after His example we may "constantly speak the truth, boldly rebuke vice and patiently suffer for the truth's sake."

"Back of every economic and industrial question there lies usually a moral principle. The Church is the guardian of morals. Surely, therefore, it is incumbent upon the Church's members to concern themselves about the solution of public questions.

Every man in Baltimore—every man, woman and child—should go to Church—and take part in the Church—and not only enjoy its spiritual benefits but play a real, interested part in the Social Awakening."

We should like very much to get the opinion of our readers on this idea. It seems to us to be very interesting and promising if it has not draw-backs which are not apparent to the writer.

Considering the aims and functions upon which most of the live churches are agreed, what is to hin-

der joining in such an appeal? Would not most really worth while protestant churches join in the claim that the church has for its chief functions the quickening and energizing of the individual, the awakening of public conscience, the expression of the religious impulse through industry and society and so on.

If so is it not quite probable that such advertising would serve to uplift the ideals of the whole community to such an extent as to be a good investment wholly aside from attracting people to church and enlisting their support? And there is little doubt but what such a campaign would not only bring many into the active service of the church but also bring in actual cash contributions of more than enough to pay the advertising cost.

Who will be the first to take this up?

IS THE UNITARIAN CHURCH A FORERUNNER.

It is asked in the May number of the Advance if the "Boston Layman" in his contribution is right in his conclusions.

He says, "Any one actively acquainted with *our* churches ought to be able to see why we have failed."

As I read the history of the Unitarian Church I do not discover any signs of failure—I find that it has done much to clear the heavy atmosphere of prejudices and limitation—has ingrafted into the race thought a broader conception of the brotherhood of man by linking the individual with the universal.

The Unitarian Church may now be moving in the lowlands—yet—it will some day reach the higher grounds in its struggle to the summit—but the world will never be all Unitarian, that would not be in accord with the eternal progress of mankind onward and Godward.

It is not any *ism* that humanity wants and is reaching out for—it is truth—and at the core of all the many forms of presenting the truth, the thing itself is one.

The church of the future will be big enough to include all humanity and entertain every phase of the problem of life—it will be broad enough to demonstrate the secrets of existence—to make evident that religion is life—that life is a constructive force—and that all life is gospel.

Surely the Unitarian Church is proving itself to be the forerunner—but will never be *the* Church of the future—that is yet to be evolved.

MONTCLAIR LAYMAN.

June 2, 1913.

Our Readers' Exchange

"THE HINDERED GOD."

Editor of the Unitarian Advance:

I have read with interest the article entitled "The Hindered God" in the UNITARIAN ADVANCE for May 1913.

Of course this question of the relation of God to the presence of evil in the world is pure speculation on our part. The finite mind cannot take in the sweep of infinity, and we are compelled to judge of the whole by a very narow range of vision. For this reason I suppose it is true that we are like the blind men describing the elephant. We approach the problem from different points of view.

I find myself unable to agree with the writer of this article both in his manner of approach to the question and in his conclusions. He starts with these alternative propositions and expresses a preference for the last one: "God could have prevented evil and would not, or would have prevented evil and could not." I would not be disposed to accept either one. I do not think we need to question either the power or the goodness of God. I would start with the author's opening thought "The inspiring thought which this last century has brought to light and

emphasized, is the thought of the immanence of God. The modern mind sees God everywhere." Farther along he adds, "Is the immanent God in the shadows as well as in the light, the night as well as the day?" Then he seems to think it necessary to draw an antithesis between the responsibility of God for this evil on the one hand, and the "powerlessness of God before the onslaught of nature's suffering and man's iniquity," on the other hand.

I do not believe we need to make such an antithesis. In other words, there is a higher synthesis that comes nearer the truth. Here is the way I would work it out:

1. Is the universe a rational whole, or is it not? In giving our answer, we must begin with the fact of immanence. If God is the immanent animating power in the evolutionary process, then the process or system itself must be rational and purposive if God himself is rational and purposive.

2. But evil is a *part* of the evolutional process, thoroughly bound up with it. If God is not in every part, then he is not immanent.

3. When we ask is God "responsible" for evil, we are likely to fall into an ambiguity of meaning. If it is meant that every act of mine is the direct act of God, then the answer is no. When a man commits a crime, it cannot be said that the act is God's act and not the man's. If we do, we make of the man a mere puppet or machine. That is inconsistent with freedom of will. But if we say that God deliberately made the scheme of things which made it possible for the man to commit the crime, and that God intended to provide such a scheme of things because that was the only way whereby certain results could be obtained, then in a larger more comprehensive sense, God *is* responsible for the man's act and for all evil.

4. This leads to my main thesis. There are two ways in which God may make things, directly and indirectly. He can make trees and flowers and animals with instincts and tendencies that act in a machine-like manner, without initiative or responsibility of their own; but he cannot make a "person" in that way. Personality can be made only in one way, viz. by self activity, or activity from within. That is, God can make a "person" (a conscious self-guiding and directing being) only by making the person make himself.

5. That involves the necessity of putting a being with elemental capacities in an environment of stimuli which will call forth reactions on the part of the being. A "person" is not something ready made; it cannot be made off-hand. It has to be built up bit by bit, and it is built up entirely by *reactions* to stimuli.

6. This is especially true of the moral and spiritual qualities of personality. The sight of distress and suffering is a stimulus which calls forth a reaction on our part. That reaction adds something to our personality,—a new quality of mental life, and we call that new quality "love," "sympathy," "kindness." It was not something already made in our nature; our nature is not ready made. There is not a storehouse of love and sympathy in our make up. There is the *capacity* there to create it, that is, a *capacity to react* and *by that reaction to create it.* But it would not be created unless there was a stimulus from without which called forth the reaction of that *particular kind. Every quality that enters into what we call a "person" has to be created in just that way, by reactions.*

7. These stimuli which are needed to call forth these reactions on a spiritual and moral plane, we call "evil," and we call it evil because it "hurts." But can it be avoided? Isn't it the cost of making a "person?"

8. We do two things in relation to this "sorry scheme of things" which we call evil: We are built up into "persons" and become God-like, self-directing beings, capable of becoming partners with God in new

creation; and second, in making these reactions we eliminate the "sorry scheme of things" by which we gained the power and knowledge which enabled us to eliminate it. To use an analogy: God put us here in a weed patch. That is just what he meant to do. It is our business to clear the weed patch and put in and cultivate wheat etc. We stumble and blunder and try and fail, and in the efforts we make to clear the field and the knowledge we gain from our mistakes and failures we *make ourselves into Gods.* Two results are accomplished, (1) we become "persons" through the efforts or reactions put forth, and (2) we overcome evil and make life a realization of divine ideals. And I might add a third result, we become fitted to take our stand with God as coworker and companion in ever-new creation.

9. All this is not yet realized. Man is not yet man. But he is on the road to man. And this is the only road there is. God put him on this road and meant to do so, and in that larger sense God is responsible for evil. That is a very different thing from saying that the specific act of a crime is God's act.

10. The point I reach through this line of reasoning is this, that it enables me to see the universe as rational purposive whole and God as the animating immanent power of that whole. It puts a meaning into life and into the fact of evil that cannot otherwise be put into it. That meaning involves two elements:

a. God cannot make a person, because a person is a self-directing being. He must make a person indirectly, and he must do it by making use of stimuli which we call evil.

b. It is our business to get rid of the evil, and we make ourselves into divine workmen in doing it.

c. Is it worth the cost? Yes, if a scheme of redemption of the "unfit" supplements the purely evolutional process, otherwise NO.

So far as I can see there is not the faintest suggestion of this line of thought or this explanation of evil and God's relation to evil, found in the article under consideration. The writer proceeds on the assumption that God as the immanent power in the universe either "could have prevented evil and would not, or would have prevented it and could not." To me, both of the alternatives fail to meet the real issue.

E. M. NEALLY.

DR. WASHINGTON GLADDEN ON BILLY SUNDAY.

In *The Congregationalist* (Boston), Dr. Gladden charges Billy Sunday with intolerance and violence, first of all, and maintains that "every man whose opinions differ from those of Mr. Sunday is a liar." Dr. Gladden continues:

"Every day he mounts the judgment-seat of the universe and sends men by scores to the right hand and to the left—mostly to the left. Statistics—of a sort—were kept of the number of conversions; but of the number of those sent to hell, by name, no record, I believe, was made. It is a great omission; for that is a large part of the business.

"All evolutionists are consigned to hell. Mr. Sunday names, one by one, those whom he supposes to be evolutionists, and with a dramatic gesture flings each of them into perdition. 'There goes old Darwin! He's in hell, sure!' And the enraptured audience yells its applause, as one evolutionist after another is dropt into the fiery pit. A staid Methodist preacher, who watched this performance, said afterward, 'I would never have believed, if I had not seen it, that an audience of civilized Americans could show such a spirit as that.' The scene at a Spanish bull-fight is really, when you think of it, less horrible."

And as a particular instance of Mr. Sunday's intolerance, Dr. Gladden recites as follows:

"One of Mr. Sunday's ministerial supporters in Toledo, Rev. Dr. Wallace, after listening to this sermon about the evolutionists, ventured to

remonstrate with him privately. The next day on the platform Mr. Sunday turned to the protesting minister, shook his fist in his face and yelled: 'Stand up there, you bastard evolutionist! Stand up with the atheists and the infidels and the whoremongers and the adulterers and go to hell!" I have these words from Dr. Wallace himself, who adds, 'It is impossible to describe the venom with which these last words were uttered.'"

Next in the indictment of this sort of evangelism, Dr. Gladden finds its "commercial feature" a matter for concern, remarking that "it is notorious that he is making himself rich in this business of evangelism," and, adds Dr. Gladden:

"Mr. Sunday takes out of every considerable city which he visits, for an eight weeks' service, money enough to pay the average Congregational ministers' salary for twenty years; and his year's accumulation would support one hundred foreign missionaries. He is not reticent about this; he preaches about it frequently and defiantly; he insists that it is nobody's business how much money he makes or what he does with it."—*From the Literary Digest.*

ISLES OF SHOALS SUMMER MEETING.

The meetings this year begin on Sunday, July 6, and close with Sunday, July 20. The first week will be devoted to what are known as "The Meetings," and the second to the Sunday School Institute. During the first week there will be sermons and addresses by several Unitarian ministers, including Messrs. Park and Snow of Boston, Perkins of Brighton, Maxwell of Greenfield, Freeman of Braintree, Wing of Concord, N. H., Wilson of Wilton, Slocombe of Worcester, Johnson of Salem, Arnold of West Roxbury, Troop of Roslindale, Hussey of Baltimore, and Crooker of Roslindale, Mr. James O. Fagan of Waltham, Mr. William H. Sayward of Dorchester, and Mrs. George H. Root of Winchester will also speak from the layman's point of view.

On the Sunday between the two weeks there will be a communion service at the old meeting-house on Starr Island, conducted by Rev. William Lawrance, morning worship with sermon by Rev. Alfred R. Hussey of Baltimore, and an evening service of worship by Rev. H. J. Crooker, D. D.

The second week is the one of peculiar interest. There are to be two morning courses of lectures. The first of these will be given by the Rev. Clayton, R. Brown, professor of New Testament Interpretation in the Meadville Theological School, who will speak on "The Gospels in Present-day Discussion," taking up in succession the questions of the historicity of the Gospels, their eschatology, the miraculous elements, a comparison of the first three with the fourth, and, finally, their religion and theology. Prof. Bowen is a new speaker at these institutes and brings that freshness of presentation which is characteristic of all his work.

The second course of daily lectures will be given by Prof. Margaret C. Cross of the Department of Psychology and Pedagogy of Sophie Newcomb College, Tulane University. She will give an introductory lecture on the teaching process, and on four successive days will take actual lessons from the Beacon Series, discussing their contents, how to study them and how to present them. Miss Cross has had extensive training and large experience in the actual work of teaching and will be able to render much assistance to our teachers in their work.

There will be a conference every afternoon, probably held out of doors, at which the intimate problems of Sunday-school work will be considered. Rev. Florence Buck will conduct the first three of these, taking up in succession "The Cradle-roll and the Home Department,"

"The Service of Worship," and "The Pupil's Share in the Teaching Process. Rev. William I. Lawrance will conduct the two remaining conferences, his subjects being "The Sunday-school Officers at their Best" and "The Meaning of it All." On Monday evening Mr. Lawrance will deliver an address on "Our Denominational Outlook in Religious Education."

On Tuesday, Wednesday, and Thursday evenings Dr. Franklin B. Dyer, superintendent of the Boston public schools, will give lectures on 'The Teacher's Art." Dr. Dyer is one of the best-known authorities in education in America and presents a strong feature of the Institute.

Friday evening there will be the usual social entertainment provided by persons in attendance. Saturday will be "Excursion Day" for those who remain; and on Sunday, July 20, there will be a service in the Stone Meeting-house conducted by Rev. William I. Lawrance.

Illustrated programmes, giving full particulars about getting to the Shoals and cost of entertainment at the hotel may be obtained from the office of this Department at 25 Beacon Street, Boston.

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INDEPENDENT CONGREGATIONAL CHURCH, UNITARIAN, MEADVILLE, PA.

This church maintains its services in the church building which it has occupied for over seventy-five years. This simple and dignified building, with its Greek front and its interior so comfortable and harmonious, cost little at the beginning and stands today as an example to those who build costly structures for which they are not able to pay without crippling themselves for years. Next to this building is the plain but commodious Parish House, with its parlor, hall, dining room, kitchen and club rooms. And next to the church on the other side is the fine parsonage with its ample grounds. It it all a plant well fitted for its purposes and prominently located.

The morning services have been supplemented part of the year by evening services, at which a voluntary choir furnished the music. A Good Friday service was held in the evening, conducted by the minister and Prof. H. H. Barber, D. D. The old communion service of silver occupied a place as a symbol and an appropriate observance of the Communion was had without the use of the elements.

The church has its Alliance, Men's Club, which is concerned mainly with civic subjects, its young people's society, and several clubs of boys and girls. The Sunday School is well maintained. The Post Office Mission has lately placed racks in the stations and hotels and many tracts are being distributed in this way. As in many other cases it is found that this church is largely represented in the various public philanthropies of the city.

It is gratifying to Unitarians here to know of the recent gift of fourteen acres of wooded land near the city to the city for a park by Miss Clarke of Boston, a daughter of James Freeman Clarke, whose wife was a Huidekoper of Meadville.

The church has just received a fine lantern, a combination one for the use of slides and opaque objects, which will prove of much service in the Sunday School, the clubs and the Pleasant Sunday Evenings, occasionally held. It is the gift of Mrs. Henry P. Kidder, a member of this church.

A recital of piano music was recently given by Mrs. Starbuck, the talented wife of Prof. E. D. Starbuck. Prof. Starbuck spent two weeks lecturing at the Theological School.

In this church at any service there may be found the widest divergence of ability from the scholar to the illiterate, and men and women of all kinds of pursuits, and the church is glad it is so.

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A CORRECTION.

We are sorry that, a misadventure in our printers' office brought it about that by the displacement of two lines much apparent chaos appeared in the midst of Mr. Lorings admirable report of the Western Conference meetings of last month. On page 202, if the inverted line at the bottom of the second column should be restored "right side up" at the bottom of the first column, in place of the last line there which should be placed at the bottom of the second column, much sense would come back into passages which now present bewildering nonsense. We regret this the more because we consider this report of the Western meetings about as good and satisfying a resume of half a week's important meetings as we have ever read, and are sorry to have had it mutilated at so critical a point in the narrative. Of course the mishap came about after all page-proofs had been corrected and the types were being lifted to the press.

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FOURTH UNITARIAN CHURCH, Brooklyn—The Men's Club held its annual meeting and dinner on Thursday, May 8th. Rev. E. S. Wiers of Montclair, was the speaker. His subject was "The Meaning and Philosophy of Change." He delighted his hearers with his wit and wisdom and besides making the evening delightful he made it significant by suggesting the various opportunities of service which confront the modern church.

Western Conference Department

CONDUCTED BY REV. ERNEST C. SMITH

Secretary of the Western Unitarian Conference

Secretary's Annual Report (Abridged)

In the last year the Secretary has written 1740 letters, travelled nearly 19,000 miles and delivered 110 sermons and addresses. He has visited 44 churches in 13 states. As compared with last year this reoprt shows fewer letters, less travel and more sermons and addresses. There is now but one active church in our district which he has not visited, that at Marietta, Ohio. He has assisted 8 churches in their search for ministers, conducted correspondence and held interviews with applicants for fellowships in our ministry, attended various meetings with church boards. He has earned in the field $600.00 and expended a like amount in travel and hotel bills.

During the year the Secretary has worked out a card index covering the churches and ministers of the district. The ministerial cards show the place and date of birth, date of graduation from college and divinity school, time and place of ordination, and pastorates held. The cards for the churches show date of organization, date of dedication of church building and parsonage, (if one is owned by the church), the list of ministers with dates of pastorates. On the reverse side of the card is given the financial account of each church which has received aid from the A. U. A. and from the loan fund.

The greater freedom gained by the giving up of the Conference paper was utilized by a six weeks' visit to Lawrence, Kansas, in January and February. This church had been without a pastor since July, when Mr. Bennett resigned to go to Salt Lake City. Regular services had been held, with different professors from the University filling the pulpit.

Your Secretary saw here the opportunity to test the idea of some members of the Board of Directors that several weeks of consecutive effort on his part at one point would be more effective than shorter stays at many different points. So far as Lawrence is concerned this idea was justified. He was able to call on nearly every member of the church, to come into personal relations with all the organizations in the church and was given opportunities to speak outside in the University and in the town that could not have been compassed in a shorter stay and could hardly come in a year to a minister permanently up on the ground.

A visit to the Colorado churches as Billings Lecturer for the A. U. A. in the latter part of March helped to widen his acquaintance with churches and their problems.

From all the more recent fields of our endeavor there are encouraging reports. Rev. C. J. Harris, coming from San Diego, Cal., took charge at Oklahoma City in the early fall. He had an exceedingly difficult task, as he came to burnt-over ground and a bare handful of people who were committed to the cause. Since that time thirty new members have signed the covenant, bringing the membership up to sixty. A Sunday School has been organized.

Youngstown reports 23 new members for the year, bringing the net membership to 102. This church during the year has passed safely through the trials and dangers of a change of pastors. A successful Men's Club and a successful series of evening meetings suggests the quality of the new pastorate.

Dayton reports an unusually successful Study Club, a vital experiment in religious education and a growing influence in the community, the pastor and various members of the church having an active part in many civic undertakings.

One of the interesting events of the year was the dedication of the building of our Finnish Church at Virginia, Minn. Rev. Risto Lappala had in the preceding year held some services in Duluth and some in Virginia. This year he succeeded in organizing a church at Virginia with a membership of fifty. The church building was secured through local contributions, seconded by the generous aid of the Building and Loan Fund.

At Alton, Ill., the Church has for several years been without a settled pastor, but has enjoyed the services of Rev. Howard MacQueary, who has come over from St. Louis for the Sundays. On March 16th your Secretary, at the invitation of the church, visited Alton and considered with the congregation the local conditions and the local opportunity, also setting forth the specific possibilities in the way of securing a pastor. This meeting resulted in an invitation to Rev. C. W. Reese of Tiffin, Ohio, who had recently been admitted to our fellowship, to spend two Sundays at Alton which resulted in his receiving and accepting a call to the pastorate. This takes the Alton Church out of the list of "semi-active" into the list of *active* churches.

Within the last year three churches in our district have ceased to hold services, those at Jackson, Mich., Topeka, Kans., and Omaha, Neb. Two of these have sold their church buildings. The other still retains its home. Each of these churches hopes to resume services at some future time, keeping its organization intact; and in at least one of them active membership is sustained by regular financial contributions through the year. A study of the history of these churches, supplemented by careful study of the reports from the other churches of our district, brought your Secretary face to face with conditions which, in a few places, are distinctly militating against the success of our movement.

The report of the President of the A. U. A. in 1910 contains these words: "No intelligent

observer can yet affirm that our ways of conserving, continuing and extending the influence of our churches are thoroughly efficient. We are all assured that we are not as serviceable as we might be." For two years at the annual meetings in Boston there has been a demand for a more fruitful missionary policy,—fruitful, that is, in the establishment of more new churches. Here in our own district there is a pressing demand in the same direction. This is a sign of hope and good cheer, for it shows that we are not indifferent, and this dissatisfaction promises to go on to constructive suggestions and hopeful co-operation. The missionary opportunity and the missionary obligation are not fulfilled, but only *begin,* when a new movement is launched. We must clearly see that to merely multiply churches which shall repeat the history of some of those upon our list will not meet the needs of the case. We must make the churches which we already have justify their existence as permanent centres of influence, self-supporting, with roots deep down in the community where they are set, touching enough people to justify their cost as institutions.

Our greatest missionary opportunity is in the churches already established. There is opportunity to establish new churches, but there is also opportunity for larger success and greater usefulness on the part of all our churches. Even the missionary zeal of your secretary will here find its most fruitful field. The experience at Lawrence was a revelation to him of hte service possible after his fashion.

There have been many changes in pastorates during the past year, and much of the secretary's time has been spent in arranging candidating campaigns. I mention here only the changes not spoken of elsewhere in this report. Rev. R. S. Loring after a year's vacation in Europe has returned to our Conference and taken charge of the church at Ann Arbor, where Mr.Dawson's resignation took effect at the end of the college year. Rev. H. B. Bard left All Souls' Church at Grand Rapids on January 1st, going to our Unitarian church at San Diego, Cal. His successor has not been chosen, the associate minister, Mrs. Cherryman, having conducted services since his departure. Rev. J. H. Mueller has just resigned at Bloomington after twenty-one years of service at that point. His resignation takes effect June 1st and he goes immediately to his new field of labor at Barneveld, N. Y. Rev. W. W. Betts, who came to us from the Congregationalists, took charge of our church at Geneseo December 1st, Rev. D. M. Kirkpatrick having resigned on account of his health. After a few months spent in the South Mr. Kirkpatrick occupied the pulpit aat Lawrence during the month of March and is now at Redlands, Cal. Rev. J. M. A. Spence resigned at Hinsdale July 1st, and the church has been without a minister during the year, but is now engaged in an active effort to secure a pastor. Rev. R. F. Tischer has come to us from Dunkirk, N. Y., and is happily settled at Quincy, Ill., following Rev. C. F. Elliott, who has taken charge of our Keokuk Church. Rev. C. A. Polson resigned his pastortate at Sheffiield to take charge of the Universalist Church at Boone, Iowa. Sheffield has not yet succeeded in securing his successor. At Kenosha Rev. Mr. Carter has succeeded Rev. Newton Mann as supply. Rev. John W. Cooper came to us from the Middle States Conference, taking charge of our church at Davenport, made pastorless by the resignation of Rev. Robert E. Ramsay, who is taking a year for study and travel. Rev. G. H. Zastrow came to us from New England and is happily settled at Humboldt, Iowa. Rev. E. Burdette Backus, now studying in Germany, has received and acaceppted a call to Lawrence, Kans., and will take charge at the beginning of the college year in the fall. Rev. Manfred Lilliefors resigned at Omaha and is now having a hearing in our Montana churches.

Several of our churches show most encouraging gains in membership. Cleveland leads with a net gain of 49 and 35 per cent gain in the Sunday School; Milwaukee shows a net gain of 24; Lincoln 42; Indianapolis, 38; Oklahoma City 30; Detroit 24; Sioux City 21; Unity Church Chicago 20; Unity Church St. Louis 19 (with 40-50 percent increase in attendance); Youngstown 19; Davenport 10 since January 1st; Madison 10; Iowa City 9; Minneapolis, despite its disaster, reports a good gain in families and attendance.

Fifty-one churches gain 540, lose 117, making a net gain of 423. Three show net loss, 26 show net gains, 22 remain stationary.

From the annual report and from his personal visits to churches the secretary selects three tendencies which, while they are not present in all the churches, seem to be generally distinctive. First, the reports show a new and more vital interest in the Sunday School. There are reports of gains in membership, of experiments in new methods, of a growing recognition of the opportunity and obligation to vitally touch the coming generation. Some of our churches feel that they have found a new and better way; others are yet ardently seeking; but the new and vital interest is very significant.

Second, there seems to be a new consciousness that our churches ought not to be private luxuries for those who are already associated with them; that they ought to go out after the people, to bring their message to the world. A new missionary spirit seems to be stirring, which, very properly, first makes itself felt in the communities where our churches are already established. There has been an intelligent fitting of means to ends. In many instances dignified and effective methods of advertising have been discovered and used with most satisfactory results audiences and more regular attendance.

Third, the interest in social justice and the specific demands which this makes in our time shows quiet, steady growth during the year. Historically our church has belonged to the brotherhood of St. James. It has ever demanded that men and women "show their faith by their works." In this present time that demand is expressing itself in new ways, with a clearer consciousness of the complicated interrelations of human lives and of the need of cooperative effort in the application of ideals

which can never be completely fulfilled in purely individualistic ways.

Despite the fact that three churches became inactive during the year, the churches of our district in the main show a significant advance towards becoming more worthy instruments for quickening ever more and more human lives. After four years of service your secretary still sees our fundamental problem as he stated it in his first report: "Our church is engaged in fairly testing whether men and women pledged to free inquiry in religious thought can support the *institutions* of religion. That individuals may have the inquiring mind and also the trustful heart is not at present an open question. That fact is plain. What the Twentieth century questions is not primarily the truth of our doctrines, but our practical efficiency as an institution for the training and inspiration of men and women. Just here is where the world asks us to make good. Our success or failure means much in the world life. It is not our success or failure alone, but mankind's. Here is the appeal to the heroic within us. Shall we answer it and do the thing whereto we are sent? I believe we can and will."

ERNEST CHARLES SMITH.

Treasurer's Report

RECEIPTS

Interest on Investments	$2004.76
Subscriptions from churches and individuals	1878.45
	$3883.21

EXPENDITURES

Salary of Secretary	$2500.00	
Salary of Clerk	300.00	
Rent of Office	629.00	
Expense of changing office space	80.00	
Office expenses	149.47	
Insurance on church property at West Superior, Wis.	12.50	
Recording Superior Deed	1.50	
Treasurer's Expense	32.80	
Unity Publishing Committee	55.30	
National Safe Deposit	5.00	
A. U. A.	5.00	3770.57
		112.64

CONTRIBUTIONS FROM CHURCHES.

Ann Arbor, Mich.	$ 10.00
Brooklyn, Mich.	1.00
Buda, Ill.	10.00
Burlington, Iowa.	10.00
Champaign, Ill.	12.50
Chicago First	250.00
Chicago Unity	100.00
Chicago Third	25.00
Chicago All Souls'	25.00
Chicago Swedish	1.00
Chicago Ass. Alliance	15.00
Cincinnati, O.	100.00
Cleveland, O.	300.00
Davenport, Iowa.	35.00
Detroit, Mich.	50.00
Duluth, Minn.	12.50
Evanston, Ill.	20.00
Geneseo, Ill.	40.25
Geneva, Ill.	10.00
Grand Rapids-Holl.	5.00
Hanska, Minn.	7.00
Harrietta, Mich.	1.00
Hinsdale, Ill.	10.00
Hobart, Ind.	10.00
Humboldt, Iowa.	10.00
Indianapolis, Ind.	10.00
Iowa City, Iowa.	3.00
Iowa State Conf.	20.00
Jackson, Mich.	25.00
Kalamazoo, Mich.	20.00
Kansas City, Mo.	10.00
Lincoln, Neb.	15.00
Luverne, Minn.	20.00
Madison, Wis.	25.00
Menomonie, Wis.	5.00
Milwaukee, Wis.	50.00
Minneapolis, Minn.	31.50
Minneapolis, Minn., Free Christian	5.00
Mt. Pleasant, Mich.	10.00
Omaha, Neb.	25.00
Onsted, Mich.	1.00
Quincy, Ill.	25.00
Rock Rapids, Iowa.	10.00
St. Cloud, Minn.	6.00
St. Louis, Unity	100.00
St. Louis, Messiah	100.00
St. Paul, Minn.	112.30
Shelbyville, Ill.	2.00
Sherwood, Mich.	5.00
Sioux City, Iowa.	10.00
Streator, Ill.	10.00
Toledo, O.	40.00
Wichita, Kans.	25.00
Youngstown, O.	10.00
	$1801.05

Miss Emily D. Pittman, Chicago	$1.00
Rev. W. C. Gannett, Rochester	1.00
Mr. A. R. McAlpine, Chicago	3.00
Lewis H. Williams, Waukegan	2.00
	$7.00

WESTERN CONFERENCE ALLIANCE MEETING.

The National Alliance Branches of the Conference met May 13th at Toledo with Mrs. Hiram Marks, the director for Michigan in the chair. The meeting opened with a special tribute to the memory of Mrs. Fifield and a resolution of sympathy was passed and sent to the National Board of which she was such a faithful member. Helpful addresses were given by Mrs. Ernest Smith of Chicago, and Mrs. C. V. Merseveau of St. Louis after which the discussion was opened by Mrs. Marks on the subject of Juvenile Alliance Work, followed by suggestion from Mrs. Shippen as to the program for next year. Mrs. Safford of the Detroit Sunday-school made an appeal for better co-operation between the two bodies. A tele-

gram of greeting was read from Rev. Florence Buck who is so much missed in the Western Conference. A resolution was passed to send to the National Board an expression of our esteem and affection for Miss Low our retiring national president. The meeting adjourned with the singing of a hymn.

OKLAHOMA, CITY.—May, in Oklahoma! Sunshine so brilliantly bright, upon grass so brilliantly green it makes one blink; odor of locust, honeysuckle, roses, so heavily sweet one can scarcely sleep o' nights.

We were wise, had we, like San Antonio, held our flower service in this flower-month, for, apaprently, everything has bloomed, that can bloom; but old-home traditions bind us, and, against the evidence of our senses, make us still think June the month of roses.

'Tis hard to see, moreover, how we could have made ready for anything more, for May has been the liveliest month of all the glad new year. At the beginning was a May-day party for the children, at the edge-of-town home of our Mr. and Mrs. George R. Stephens. Your correspondent was a child again, and with the other children, ran, like Bo Peep,—ran over hill and dale, a-seeking, not lost sheepies' tails, but the gay wild flowers that spangled the green.

The next occasion was an entertainment, arranged by Mr. B. B. Royce, superintendent of the Sunday School, and given in the parish house of St. Paul's Cathedral, hired for the evening. There was a charming comedy "The Truth of the Gift Horse," excellently done by six young people; and some old time ballads, sung by Mr. Royce, were pantomined by children in colonial dress, who were extremely fetching, and made a great hit.

A big doings, indeed, was that a few days later, where our Minister and Mrs. Minister, had their fifth wedding anniversary, and invited us all, old and young, to the parsonage to celebrate with them. There was a program of fine music, and the little folks repeated their pantomime-ballads, using the piazza for a stage, the audience seated on the lawn. We all left wooden cards in a chopping bowl receiver, and declared with truth as well as politeness, that we'd "had a lovely time."

The anual dinner of the church people was this year to be al fresco, the scene, Wheeler park, a spot most beautiful and all were anticipating a meal in the open air, far from the Maddening Crowd, and under the Greenwood Tree. Nobody wanted lumbago and influenza, however, and when, the night before, the rain poured down and the ground was thoroughly soaked, the scene of the gathering was changed. Mrs. George Gardner, the president of the Women's Alliance, kindly offered her home, and the offer was promptly accepted.

You can plainly see, with all these festive things to note, how little space is left for sermons, lectures, and the like. But we've had them, just the same. They are the bread that upholds the jam. And what do you think of such slices from the loaf of Christianity Before Christ as these?

Cleantes: Running All Art into Soul.

Socrates: Running All Soul into Life.

Epictetus: Rome's Noblest Slave; Transcendent Faith.

Seneca: The Saint Paul of Pagan Rome.

Marcus Aurelius: Athen's Student and Rome's Emperor.

Mr. Harris is taking us "Nearer to Nature's Heart" with his June-day discoveries.

Mountain Messages; Lessons from the Heights.

The Sky; It's Appeal to the Immortal within Us.

The Lilies; Behold how they Grow.

The Rose; Nature's Thorn Crowns,—are subjects, surely, suited to the season.

The 22nd will be Children's Day, with as many flowers and as manv children as we can muster The public schools closed on May 22, and the annual hegira to points elsewhere has begun. Mr. and Mrs. Harris will give a lawn party to the children of the parish on June 18.

The Women's Alliance has arranged a series of summer evening socials, for all the people of the church, the first on June 17, the second in mid-July, and a third in August. The program, each time, will be wholly in the hands of the hostess and her four chosen assistants, and curious inquirers will be told to Wait-and-see.

A silver offering or fixed admission will be taken, and some sort of cool stuff, and caake will probably be served. This feature is also Wait-and-see.

These affairs will bridge the hot hiatus, and a good "comfy" supper in September will set the new season under way.

We talk of going on with services as summer advances, regardless of the heat. The heat has not yet arrived. More anon. We are finishing our first year with much to be glad and proud of. We have had our ups and downs, but the accent is less heavy on the downs, and we ought to be thankful for that.

B. H. D.

INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

On the first of July a party of 150 delegates, chiefly recruited in the neighborhood of Boston, but including also representatives of Unitarian Churches in the West and Middle States, as well as California, the South and Canada, will sail by the "Arabic," from Boston and the "Teutonic" from Montreal, for England and the Continent of Europe to attend the Sixth International Congress of Free and Progressive Christians and other Religious Liberals to be held at Paris July 16th to 22nd. This Congress was organized at Boston, U. S. A., in the year 1900. Its purpose is "to open communications with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

The International Congress seeks to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims the historic liberal churches, the liberal elements in all churches, scattered liberal con-

gregations, and isolated workers for religious freedom and progress in many lands.

Some one hundred religious associations in twenty-five countries of the world are now affiliated with the Congress, send official delegates to its meetings, and make it the international organ of their fraternal relations with each other.

Its Congresses have been held at London, Amsterdam, Geneva, Boston, and Berlin and its proceedings and papers have been published in five volumes obtainable from the International Secretary and will be under the presidency of the eminent French philosopher and member of the Institute, Prof. Emile Boutroux. Pastor Charles Wagner of Paris, so well known as a preacher and author, is vice-president of the Congress. There is a long list of honorary vice-presidents, representing many different nations among whom may be mentioned Profs. Adolf Harnack, Paul Sabatier, Allan Menzies and H. Schmiedel, Canons Cheyne and A. L. Lilley, Revs. Stopford Brooke and R. J. Campbell, Dean Charles R. Brown, Profs. E. C. Moore and Daniel Evans, Rabbi Kaufman Kohler, Claude Montefiore, Esq., Radindranath Tagore, Abdu Baha and others

Eminent speakers wil be heard on themes of vital interest, among them Prof. Rudolf Eucken and Henri Bergson, who are to treat of the mutual relations of philosophy and religion; Prof. Rudolf Otto of Goettingen, Count Goblet D'Alviella of Brussels, anad several Oriental scholars who are to discuss the question of a universal religion; Rev. Charles F. Dole, D. D., Rev. S. A. Eliot, D. D., Dr. Lee S. McCollister, Elmer S. Forbes, of Boston, Prof. J. Estlin Carpenter of Oxford, on topics of scholarly and human interest.

An interesting feautre of the Congress will be its Modernist aspect. A dozen prominent representatives of this phase of opinion in Roman Catholic circles will participate, among them Miss Maude Petre, the biographer of Father Tyrell. Prof. Joseph Schnitzer of Munich, Rev. William Sullivan of New York, Don Romolo Murri of Rome, Prof. Angelo Crespi of Florence, Prof. Paul Sabatier of France, Profs. Caudelier of Brussels and Van Heen of Holland, and the Old Catholic Dean Micheaud of Berne.

Other topics will be: "The Social Ideals of Free Christianity;" "The Relations between Chrisitians and Non-Christians," by European and Oriental speakers; "Universal Peace and International Goodwill," by Pres. David Starr Jordan, Rev. Charles Wagner, and German and French speakers. The last named question will be dealt with at the Church of Pastor Wagner on Sunday evening ,July 20th.

The Congress sermon on Micah VI., 8, will be preached at the Church of the Oratoire, and will have a truly international character, since it will be delivered in three languages, French, German and English, by three different divines. The English preacher will be Rev. Frederick A. Bisbee, D. D., of Boston, editor of the "Universalist Leader."

The week in Paris will include various other features of interest, the dedication of a monument to the late French Father Hyacinthe Loyson in Pere Lachaise cemetery, the laying of a wreath on the statue of Admiral Coligny by descendents of the Huguenots among the foreign delegates, a banquet and various excursions, and a special performance of The Huguenots at the Grand Opera. In London, too, the American delegates are to be shown special courtesies including a banquet at the Royal Automobile Club. After the Paris meetings they will separate into smaller parties visiting Germany, Holland, Switzerland and Italy, while a section will tour in Brittany and Spain.

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Middle States Notes

RIDGEWOOD—The annual meeting of the Ridgewood Unitarian Church was held May 1st. Reports from the various departments of the church work evidenced a steady, continuous and earnest labor. The Alliance has done very effective work during the past year both in raising more money than ever and in organizing the social spirit. Its meetings have been held every two weeks. Once a month it has had an address by the pastor Rev. Mr. Barrow on some "Great Movements in Christian History." The Sunday School has maintained a high average attendance. A feature of its work has been the learning by the school as a whole a catechism of "Things we should know about the church." The meetings of the Men's Club have been irregular during the year. Active association has been maintained with the local Federation of Men's Clubs. Several members have taken active interest in the establishment of an evening manual training class in one of the schools where it was much needed. Another, Mr. Etesse, has established. under his own tuition an evening Art Class in the High School Building. The School Board of the town has shown itself to be very broad-minded and progressive, and to the extent of its resources is ready to co-operate with every reasonable extension of the use of the school building. For this spirit large credit is due to its late president Mr. F. F. Knothe, one of our members. Interest in the Sunday Services has been maintained. The themes for the past few Sundays has been "Wages," "The Freedom of Truth," and "Where are we going." An enthusiastic spirit of unity is the great characteristic of this little society.

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THE HIBBERT JOURNAL for April opens with a most significant article by Prof. Josiah Royce on "The Christian Doctrine of Life." Other things are: "The Buddhist Doctrine of Salvation" by Principal J. Estin Carpenter; "The New Spirit of the Drama" by John Galsworthy; "Does Consciousness 'Evolve,'" by L. P. Jacks; "Telepathy and Metaphysics," by the Right Hon. G. W. Balfour; "Does Religion Need a Philosophy?" by Prof. W. R. Sorley; "How is Wealth to be Valued;" by John A. Hobson; "A Century of Change in New Testament Criticism" by Prof. B. W. Bacon of Yale University: "Biblical Criticism and the Work of the Pastor" by Rev. Hubert Hendley; "The Boy Scout Movement," by Capt. W. Cecil Price.

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We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,— that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name— the Eternal God, Our Father.